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INTERNATIONAL BIBLE STUDY.

June 4, 1882.—*Mark* IV. 35-41.

"And the same day, when the even was come, he saith unto them, Let us pass over unto the other side," of the lake. God worked in him to will and to do of his good pleasure. I do always those things that please him, said Jesus. He was so indwelt of the Godhead that he knew his volitions to be those of God. It may be that a nautical eye would have seen in the sky some indication of the bad weather that was coming on; but the fishermen ventured not to think that Christ was making a mistake in giving them the order to set sail. Perhaps even now Christ is saying to a great company of disciples, ministers of the word in Europe and America, Let us pass over unto the other side of the world, where there are so many hundreds of millions without the knowledge of the Gospel, while here the great majority of the people are Gospel hardened. They have heard the invitations of the Gospel until these seem to be without any significance for them. They would be more benefited by hearing from the heathen world of the divine blessing resting upon your testimony there. It was never the intention of the great Head of the Church that his people should tarry in any locality until all the inhabitants were brought into the kingdom. When a certain number have embraced it and the rest have heard it and turned from it, more is accomplished by carrying it to the people beyond. Paul speaks of "having no more place in these parts," when there were probably millions there that had not heard. But his scheme of evangelization was to plant the Gospel in certain centres from which it might be sounded abroad. He expected every man that received the grace of God into his heart, to find some means of communicating that grace to others.

"And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships." Some of those who had been listening to him embarked in these other fishing smacks that they might accompany the vessel in which the Master was.

"And there arose a great storm of wind, and the waves beat into the vessel so that it was now full." Many were congratulating themselves that they were in the company of Jesus, until the sudden outbreak of the storm. The wind sometimes sweeps down through some glen or opening between the hills, and falls with sudden fury upon the lake. Thus, a few years ago one of H. M.'s ships, returning from a West India cruise, with some hundreds of gallant youths on board, sailing pleasantly in full view of the shores where they expected so soon to land, was suddenly overwhelmed by a squall of wind from the hills and sank with all on board. The Galilean seemen did what they could to ride out the storm. But their efforts were of very little avail. One great wave after another fell upon the vessel in which Christ was, and so filled her that she was waterlogged and unmanageable. "And he was in the hinder part of the ship asleep on a pillow." It was night. He had been preaching all day. After setting out he had probably partaken of some food with his disciples and had then disposed himself to sleep. All on board was agitation and confusion when the storm came on, and the crew expected that Jesus would be aroused by the cries of the mariners and the fury of the tempest. But no; he continued sleeping.

"And they awake him and say unto him, Master, carest thou not that we perish?" At their wits' end, and losing all hope of being able to weather the storm by their own efforts, they overcome any reluctance that they might have and venture to wake him. There is a slight trace of reproach in their language; Master, carest thou not? art thou indifierent to the fact that we are in danger of perishing? The vessel is foundering and what will become of us? According to Luke they said, "Master, Master, we perish." According to Matthew, "Lord, save us, we perish." There were several of them and one would say one thing and one another. But all alike testified that they were ready to be swallowed up in the sea, and deliverance must come to them from Jesus, if at all. If Jesus had not been God manifest in the flesh he would have reproved them for looking to him instead of to God. But he does nothing of the kind. God was in him for the very purpose of binding men to him in faith.

"And he arose and rebuked the wind and said unto the sea, Peace, be still. And the wind ceased and there was a great calm." Matthew represents Jesus as rebuking his disciples first, for their want of faith and afterwards rebuking the wind and the sea. Both accounts are probably true. Arising from his sleep the first thing he noticed was the anxiety depicted in the faces of his disciples, and expostulated with them for their unbelieving fear. "Because I live ye shall live also," he afterwards said; they ought to have known that they were safe with Jesus on board. For the Father loveth the Son and hath given all things into his hand. He then rebuked the wind and the waves, and the forces of nature, (as we call them now-a-days) obey the God of nature, the voice that had called them into existence. In these days when men are studying with intense interest the forces of nature, it ought to be kept in mind that Christ is not more truly Lord of the Sabbath than he is Lord of nature. He is the Lord of electricity, galvanism, light, heat, gravitation, vapour; all things were made by him and for him. And nothing whatever is being accomplished with these forces without his consent. These are all to be yoked to his chariot, and even now they are made to minister after some fashion to the cause of salvation. After having subdued the tempest so that no signs of it were to be seen any where, the starry or moonlit sky being reflected in the smooth face of the lake, Jesus turned to his wondering disciples and again asked them how they had allowed fear to get the better of them? Why are ye so fearful? How is it that ye have no faith? Matthew says, So little faith. They were without the faith that should characterize Christ's disciples in time of danger. A true faith in him assures the disciple that all is well when the elements of nature appear to be making havoc of all we regard as sacred. The tempest; the plague, the outbreak of persecution, &c. simply furnish the opportunity for the exhibition of an immutable peace and confidence.

"And they feared exceedingly, and said one to another, What manner of man is this that even the wind and the sea obey him?" This is he that is spoken of in Isaiah ix. as the Wonderful, the Counsellor, the mighty God.

WEEKLY REVIEW.

—The *Indian Witness* was lately shocked by expressions used concerning Luther in the Roman-Catholic organ of Calcutta. Perhaps not many Protestants are aware of the instruction given by the Church of Rome in India, concerning Luther and other reformers. We have a book written by a Catholic priest of the Propagation Society published *Cum permissu superiorum* in which there is a chapter on Luther. In this Luther is said to have acknowledged that he was inspired by the devil, and his brother reformers are said to have declared that all his works were written at the impulse of the devil, and that his Church was a pig-sty. Luther is said to have acknowledged that when he was a Catholic, he fasted and watched and prayed, he was poor, chaste and obedient; but when he became a reformer his heart became a prey to the most shameful passions which he could not resist. This account is made up on the principle of going to Calvin for outrageous things about Luther, and going to Luther for scandalous things about Calvin. We have no doubt that these two classes of writings will supply good evidence that neither of these Reformers was perfect. But that is not the question. In this way we could prove on the testimony of Pope Gregory I that the church of Rome became Antichrist about A. D. 606 and has continued so ever since.

—We have received a long letter from the Rev. Mr. Morton of Nagpore in reply to one that appeared in our last. We are reminded of Solomon's proverb: "The beginning of strife is as when one letteth out water; therefore leave off contention before it be

meddled with." We cannot think that a journal like ours is the proper channel in which to ventilate any differences between brethren, of a personal character. We unfortunately admitted to our correspondence columns a remark that might be understood as reflecting upon other of the Lord's servants, though we did not view it in that light. Each writer seeks to exonerate himself or his mission in the eyes of the public; but really the question that will occur to the minds of most readers of our paper is this, Why should there be any difference between these brethren? If we were to publish Mr. Morton's letter just received, with its reference by name to other parties, we should be robbed of a large part of our space for the accommodation of the contending parties, and 'the Accuser of the brethren' is the only one who would be likely to make any capital out of it. Perhaps it will suffice if we say that Mr. Morton and the Free Ch. missionaries differ as to the character of the meeting which the latter call "Union," but which Mr. M. does not consider to be of that character. Mr. M. positively denies that he ever dissuaded his people from going to it or received any letter from the Christian friend supposed to have written him on the subject. Mr. M. sends us extracts from letters received by him showing how he was led to believe that it was not the wish of the F. C. missionaries that he should preach in their hall at Kamptee. This matter must now drop, so far as our columns are concerned.

—Dpty. Surgeon-Genl. Moore has not been kept long waiting for his reward. His pamphlet in defence of the Opium traffic has been wafted quickly to the empyrean of the powers that be, and he has been made a Companion of the order of the Indian Empire. We do not grudge him his reward; the labourer is worthy of his hire. We have the impression, though, that it would have been more dignified in the Government, if it had not shown itself so grateful for so small a service. It looks as though it had some secret qualms as regards the rectitude of its course. We observe in the last number of the *Indian Witness* an appreciative article on Dr. Moore's account of his visit to the Opium-dens of Bombay. One who had thoroughly investigated the Opium dens of Calcutta, was of course the fitting party to review the Bombay doctor's account of his visit to those lower regions.

—It is not at all to the credit of the Punjaub Government that Rs. 10,000 contributed in 1877 for famine relief, has been allowed to remain in the Treasury forgotten all this time. Meanwhile the people that should have been saved from a cruel death by this contribution have died and passed out of remembrance. If it had been some private banker or some Native Government, that had been guilty of this oversight, there would have been some severe writing.

—There was an all-day meeting at Grant Road Church on Wednesday last, H. M.'s Birth-day. Most of the public offices being closed, they who delight in waiting upon the Lord had the opportunity of joining in this season of spiritual communion. The chair was successively taken by Messrs. Bowen, Gilruth and Northrop. An hour and a half were spent in praise, prayer and testimony. There was afterwards a Bible-reading for about an hour. The subject was "diligence." Twenty-six texts, ranging from Exodus to 2 Peter were read by as many persons in the auditory, some remarks being made on each by the leader, who pointed out that the word *diligence* came from the Latin root *diligo* to delight in, showing that the true spring of diligence in the service of God, is found in the love of God. After this, the Rev. Dhunjibhai Nouroji gave an earnest address on the subject of Christian Work, and was followed by Mr. M. H. Mody with special reference to some of the lessons to be found in the book of Nehemiah. The Rev. Mr. Northrop, following up this line of thought, called attention to some eight or ten striking passages in that book, among them the account of an all-day meeting in Jerusalem ix. 3. He then spoke on the subject of consecration for work. Several others 'prophesied' in the sense of 1 Cor. xiv. 3. A season of prayer brought the meeting to a close. It was a day of much blessing.

—We have received a letter (unauthenticated) asking our opinion as to the propriety of the expression 'giving one's heart to the Lord.' Some, it appears, misunderstand the expression, though we hardly see how they can do it. To give one's heart is to give one's affections. To give one's heart is to transfer one's confidence from the objects of time and sense to God; to submit to him, trust in him, belong to him, love him and serve him. We love him because he first loved us. It is the story of God's love in the Gospel, the exhibition of God's heart therein made, that causes the sinner to yield his heart to God. The difficulty with men generally is not that they do not understand the expression, but that they have no disposition to give their hearts to God.

—A friend up-country tells us of the great joy he has had in being rejoined by a brother from whom he has been separated 33 years, and who is also a brother in the Lord. Each has his own story to tell of the goodness of God in sustaining him under manifold trials and delivering him from many dangers. Our correspondent adds that this dear brother is so carried away in his prayers, especially when praying for the conversion of any one he is interested in, that he cries out and if allowed to go on would end by swooning or fainting, though strong enough physically; he gets all right afterwards. Our advice is asked in the matter, but we do not feel like giving any. On the supposition that the swooning is caused by the force of the impressions made upon the mind by the truths passing before him in prayer, and not by any physical weakness, we would say let him pray and swoon on, being careful that his prayers are not only fervent but believing. James tells us "the fervent, effectual prayer of a righteous man availeth much."

—The allied fleets are at Alexandria, but Arabi Bey does not, as yet, give in. It is said that the alleged conspiracy of the Circassian officers, was just a convenient fiction devised by him as a pretext for the attempt to cut them off. The Sphynx is still in Egypt, and it is not easy to unravel all the mysteries.

—Mr. Davison, the converted wrestler, officer in the Salvation Army, who was so nearly murdered in the streets of Sheffield, gave an account of the matter to the reporter of the *Sheffield Independent* who called on him in Hospital. He was converted in April of last year, and had engagements to take part in wrestling contests for £150 on the following Whit-Monday. Some thought he would get over his pious fit and appear in the contests, but he says that on that Whit-Monday he was found wrestling for a clean heart. Three hundred conversions are reported as having taken place at one of the towns where he was labouring last year.

Though I have suffered terrible pains, the Great Physician has been close by my side. I can hardly tell you where I was assaulted most during the procession, for you see, I am a stranger to Sheffield, and don't know the streets; but I was attacked almost as soon as I had mounted my horse. I hadn't gone, I should think, more than twenty yards from the Barracks before I was struck with a stone just between the eyes; and soon afterwards mud and stones were flying in all directions. I thought, 'Well, now there's going to be a riot;' but at the same time I thought, 'Never mind, I am prepared for it.' After going a little further, I was struck on the side by something—a gentleman who has been to see me says it was half a brick; but I didn't know what it was. I have read in the Bible about Daniel being cast into the den of lions; and as the mud and stones were flying about me, and the mob was shouting and yelling, I really thought I was cast into a street of murderers and almost devils. I can hardly call them anything else. Two men followed me along the route. They were never more than ten yards behind my horse, and I never saw two more cruel or blood-thirsty-looking men in my life. I am certain that, if they could, they would have taken my life. They got my feet out of the stirrups, and tried to pull me off: but I could hardly help laughing all the while they were doing this, for as they were pulling both legs at the same time, the harder they pulled the safer was my seat on the saddle.

"Finding that they could not get me off, one of them sprung up and gave me a terrific blow in the back with his fist. This was hard to bear, for, big as the man was, if it had not been for the grace of God, I should have jumped off my horse and proved myself equal to half-a-dozen such men as he; but I was willing to suffer for the sake of my Saviour. I thought that as Stephen was being stoned he said, 'Lay not this sin to their charge,' so I was determined that I would be like him in this respect, that I would love my enemies, and would be willing to suffer for righteousness' sake. If ever I was tempted to break a commandment, it was on the Monday when I was being so persecuted. But, thank God, I didn't. I thought of that command that we must love our enemies, and I did love them—even those who were stoning me. I noticed that a besom was thrown at me more than once, and I saw old shoes and salmon canisters, as well as sods, mud, and stones. I was pelted all the way—it seemed to me as if it never ceased.

"In West-bar, I think it was, my helmet was knocked off, and it was being kicked amongst the crowd. My head was then entirely unprotected; and, as I was passing a shop door, I called out to a man who was standing in the doorway to spare me an old hat. He only smiled, however, and said 'No.' I thought that was cool comfort; but, never mind, I was willing to suffer all for Christ. If I had no hat then, I should have a crown hereafter, and receive a jewel in that crown for the battle I had fought in Sheffield. Soon afterwards, some one in the crowd gave me a hat; I don't know where he got it from. A young man then came up to me, and said I had got his hat; but it didn't belong to him, and I refused to give it up. He then began to beat me with a stick about my back and on my legs, and it is that beating which has made my back so bad, and from which I have suffered so much. In a little while my helmet was handed up to me, and I returned the hat which I had been wearing.

"Some time before I was struck with the

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stick at the bottom of Snig Hill, I had been hit on the back of the head with what seemed to me to be a turnip, and the stick came partly on the blow caused by the turnip. As soon as I was struck with the stick, I scarcely knew where I was. It was just as if my head had been dashed against a wall. Just before that, as I was being pelted with mud and stones, some one said to me, 'How do you like being the General's son now?' the man thinking, probably, that I was the General's son; and I remember that I answered, 'Anything for Jesus.' After I was struck with the stick, I can scarcely tell what happened. I could scarcely sit the horse. When we reached the Albert Hall, I heard some one say to me—I think he was a policeman—'Now, sir, get off,' and I was lifted off, and taken into the Hall. I then became altogether unconscious."

One reason why we have extracted this long account is that we lately saw in the *Dnyanodaya* some discussion with regard to the duty of submitting to insults and injuries offered us because we follow Christ. We suppose that where the authorities are willing to protect those who are persecuted, it is right to avail oneself of their protection. In the case of the Sheffield procession the Police were unwilling to assist, and it was right in the Salvationists to offer no resistance, and quietly suffer, committing their cause to Him who judgeth righteously. It was a mistake in our opinion to dress Davison up in the scarlet suit of his former profession, for it was this that mainly irritated the mob. Since then, the Salvationists have had large processions in the same city, protected by the Police and not without the sympathy of the people.

—During the monsoon season the Overland Mail steamers will leave on Tuesday instead of Friday, beginning next Tuesday, May 30th.

—In many of the more considerable towns of India there have been for some years, local councils, to some extent elective, having the countenance and co-operation of Government, professedly for the purpose of educating the people to take part in the management of their own affairs. A few days since a Resolution of the Supreme Government made its appearance, announcing the will of Government that there should be a much wider extension of this system, and that the local boards should be invested with responsibilities not hitherto accorded, and made as independent of official interference as may be. This is welomed as a great boon, and is undoubtedly a very important measure. One question presents itself to our mind in this connection: Will the Government allow these councils *local option* as regards withholding licenses for grog-shops? It is to our minds a deeply deplorable thing that while so many educational advantages are being introduced in India, there should be a system so demoralizing and degrading as that which multiplies in the name of the Government grog-shops all over the country.

—"Rusticus" is received too late for this week.

NOTICES OF BOOKS AND REPORTS.

"Gladness of Heart." This is the book referred to in Mr. Gladwin's note published by us last week. The writer tells us in the preface that he spent much labour during several years in trying to benefit a number of persons over whom he had influence, especially in endeavouring to lead them to live a Christian life. He was disappointed in this, though his pains were not without fruit of a secondary character. The rough ones became more civilized, they who were in danger of going wrong through drink formed steady habits, and others became regular churchgoers. Hearing them sing the praises of God in their Chapel, and remembering what working boys and girls generally are, and how they usually spend their Sundays, Christians wept for joy. Some of these gladly aided in the movement, one providing at a cost of several hundred pounds an organ, another a field for a play-ground, and others in other ways. The Government Factory Inspectors brought the movement to the notice of other manufacturers as one to be imitated, and there were articles in the leading reviews highly commending it. Thankful for these tokens of success, the promoter of this movement yet felt in his heart that the great end which he desired had not been reached. There was in many the form of religion, but not the power of a new creation. An aged clergyman once asked him if he did not think there must be something wrong in his work when all men spoke well of him. Another who had become a clergyman before he was a Christian, though hard-working and earnestly religious, and who had afterwards been converted, said to him, You are laying the rails exceedingly well; but remember, the rails are nothing without the engine. After a long time of such work there came a season of revival. God visited the place with his converting power, and many came to know the gift of God, the well of water springing up into everlasting life. The friend who had bestowed so much labour upon them had then the joy of seeing them lead Christian lives. Some of the converted ones have been since much used of the Lord in bringing others to Christ. Four have been now for many years useful and respected ministers. Some are home missionaries, one, taking the world for his parish, has been much blessed in his work both at home and abroad; and one is and has been long labouring as a missionary to a tribe of North American Indians. The writer tells us however that no sooner did this glorious work of grace begin that it ceased to be the case that all men spoke well of the movement. No sooner—he says—did this power come upon us than there was a general outcry against us by all those, including many devout and honourable ones, who had not the eyes to see his hand in the work.

"Seeing so many thus coming to Christ as a distinct and definite act, the believing which is so constantly spoken of in the New Testament as such an act performed once for all, though of course to be followed by the life of faith afterwards, just as a woman's giving herself to a man to be his wife (Is. liv. 5) is a distinct, definite act performed once for all, though to be followed by the life of devoted faithfulness to him afterwards—I began to look into the published lives of Christians to see this distinct coming to Christ as the beginning of their Christian course."

"I then tried, for the benefit of those who might be, as I had been so long, blundering in their work for want of seeing that there must be the entering in at the gate before there could be the walking in the way—this grafting of the branch into the Vine before it could bring forth fruit; this turning of the brambles into vines, and of the thistles into fig-trees before finding on them grapes and figs, to write out the account of these conversions. The book "Gladness of Heart" consists mainly of these instances of conversions."

The truth so pointedly set forth in this little book is of the highest importance. The great fact which hinders so many from coming to the recognition of it is that they do not unconditionally submit to the Lord, consenting to be henceforth at his entire disposal. Men partially submit, consenting to be guided in a number of particulars, and their faith then takes hold of so much of the power of Christ as they feel their instant need of. Unconditional submission opens the door for a whole-hearted faith, and that for the glorious incoming of the Spirit of God, shedding abroad the love of God. Our modern improvement on the Gospel is partial submisson and partial salvation with growth. But a man must be thoroughly rooted in Christ before he can grow. We place the terminus where Christ puts the starting-point. "Except a man forsake all that he hath he cannot be my disciple." "Thy sins be forgiven thee." "Thy faith hath saved thee." The all-important thing, at the beginning of the Christian life, is the realization of the mighty power of God in the heart, and this is not obtained without unconditional submission and a faith that takes Christ as he is. These things were declared by Wesley and his fellow-workers as with the voice of a trumpet in England and America a century and a half ago. Within the last quarter of a century, many Christians in different communions have come to the recognition of these very important principles, which are destined to work eventually a complete revolution in the Church. In the spiritual world law is as absolute as in the natural world; and it would be as foolish to expect water to freeze at a temperature of 40 degrees, as to expect that the Spirit of God will take possession of a half-consecrated heart.

"Indo-British Institution, 1881." We have here the Report for the year, account of the Annual meeting and other relevant matter. Number of boarders, 103, an increase of 14; boys 53, girls 50. According to the report of the Govt. Ed. Inspector this Institution continues to maintain a satisfactory position among the Middle-Class Schools in the Presidency. A good account is also given of the religious instruction imparted, by the clergyman who examined them. The Boys' play-ground has been fitted up with gymnastic apparatus. Mrs. Clancy takes the place of Mrs. Duke as Mistress of the Girls' School. Only one death occurred among the children. A special appeal accompanies the Report, for Rs. 8130 towards the sum of Rs. 18,000 required for the enlargement and improvement of the school buildings. Receipts last year Rs. 15,435; expenditure Rs. 14,108.

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SATURDAY, MAY 27, 1882.

HOUSEHOLD HOLINESS. II.

A great deal of the instruction that we hear regarding the life of holiness, relates to the steps by which we *enter upon* the recognition of the fulness that is ours in Christ. A great deal certainly depends upon this initial experience. Unless we know the

grace that is brought unto us in Christ, know its sufficiency for all the demands that may be made in our being, we shall certainly fail in the endeavour to bring the minute duties of every day under the controlling influence of divine grace. Christians almost all begin with inadequate notions of the grace that comes to them in Christ. They are at first very much engrossed with the thought of pardon full and free, and access to God by faith; they do not know the ramifications of sin, and the divine method of giving them the victory. The first mistake is with regard to the new heart which they have received and to which they generally attribute some inherent power, some power of its own, to keep them from sinning; when they find that this is not so, they are in danger of desponding as though they had not really received a change of heart. They need to learn that a new heart is one that is new in the object of its trust; one that relies on Christ instead of self, studies to please Christ instead of self. A man finds out the liberty of the children of God when he finds out the all-sufficiency of Christ to save him daily and hourly from sin This is the experence of Romans viii. 2. In this glad hour the believer is aware that he is in Christ and Christ is in him, in the sense that victory over sin is now a continuous——certainty? No, but a continuous possibility. Some make a mistake even here; and imagine that the blessing they have received guarantees them against ever sinning. This is a most unfortunate error. As they have received Christ Jesus the Lord, so they are to walk in him. They may be compared to a plant transplanted from an uncongenial soil to a suitable one. Let us imagine that the plant is responsible to send out its roots, absorb nourishment continually, and convey it to all its branches, and is tempted sometimes to relax its vigilance and not avail itself of the supplies that are at hand; the case will then be more like that of the man who has yielded himself fully to Christ and entered upon the recognition and appropriation of Christ's all sifficiency. In these papers we presuppose that the believer has been enabled by the grace of God to enter on this life of faith in Christ as made of God unto him sanctification. He is rooted in Christ; but is called to exercise his utmost vigilance that he may ascertain all the mind of God concerning him, and give it expression in all the details of life.

A difference of opinion sometimes arises between husband and wife with regard to the matter of expenditure. One finds it more blessed to give than to receive, and desires to practise strict economy that he may have the more to give. The other considers that the household expenditure should be as the income; when this is increased that should proportionally increase. In a Christian family it is not desirable that every thing should be determined by authority. There must be a measure of mutual concession and deference to one another's wishes. But when one of the number has learned of Christ, things regarding the privilege of self-denial that others have not, it will become him to give hearty expression to these views and do his utmost to bring his partner in life to see it and consent to it. If our aim is to have holiness to the Lord written on every thing that pertains to us, it will not do to be conformed to the world in our expenditure, our style of living. The furniture that tells us plainly when we look at it, that it was purchased under the influence of a desire to commend oneself to the world rather than to Christ, pronounces the condemnation of its owner. Be not conformed to the world is an express command of the book. We profess to be consecrated to the Lord; that means that we will employ our money so as to have his approbation. There is one thing that is beyond question; if we obtain things which the Lord has not given us the means of obtaining, and to obtain which we had to incur debt, it is certain that we act without the guidance of the Spirit of God. If we bring up our children in a way that shall lead them to be free in expenditure when self-indulgence is concerned, and close when the cause of God is concerned, it is certain that we are not holy in all manner of conversation. A man shows plainly by what he does with his money what his heart is mostly given to. He may tell us in meeting that he loves the Lord supremely, and that he is entirely consecrated; but the question remains, what does his expenditure tell us with regard to the state of his affections.

HENRY MOORHOUSE.

"Henry Moorhouse, the English Evangelist." The account of H. Moorhouse has been furnished by the Rev. John Macpherson of Dundee, to whom we are indebted for a number of excellent biographies such as that of Duncan Matheson. The first sentence in this book is, 'Is the life of Henry Moorhouse worth recording?' The book shows that it was well worth recording. The only disappointment we have had in reading it, is that it is not more full. What we see of the man makes us desirous of seeing more of him. He was truly a light in the world, holding forth the word of life; seeking not to occupy the mind of the public himself, but to have the attention of every body directed to the Master, and to the word which reveals the Master. Mr. Moorhouse was converted at the age of 21 and died at the age of 40, so that his Christian life was briefer than his life of impenitency. Not many youths have drunk more deeply of the world's cup of folly and perversity than young Moorhouse did. His father was a humble operative in Manchester. Henry was placed in a shipping house at 12 years of age, where he fell under the influence of ungodly companions from whom he appears to have soon learned all that they had to teach and become a leader of men much older than himself. One who in after years became his wife, sought now to influence him for good, but unsuccessfully. "He was a prince among card-players, and won money by handfuls. As the chief centre in the principal gambling-hell in Manchester, he was backed against all players." He was ill at ease however. Deep in his heart there were convictions that he was not willing to obey and yet could not get rid of; and for some time he carried about with him a loaded pistol, with which he intended, when things came to the worst, to take his own life.

When the history of our times comes to be rightly written the revival that began in Fulton St., New York, in 1857-8 will be found to have been one of the most pregnant and blessed events of the age. This work of grace manifested itself in great power in Ireland in 1859, in Scotland and England in 1860 and 1861. A number of evangelists came to the front and were greatly used of God. There were crowded meetings in Manchester addressed by such well-known men as Wilbraham Taylor, Robert Baxter, Stevenson Blackwood, W. P. Lockhart, Reginald Radcliffe, Richard Weaver, Alfred Trench, Lord Radstock and many more. One of Henry Moorhouse's intimate companions was converted. He did his utmost personally and through others to bring his friend to seek salvation, but in vain. The latter seems to have thought that by enlisting in the army he would escape the pressure at this time brought to bear upon him and get rid of his own convictions. His father however bought him out of the army and brought him home again. He was engaged one night in a revel with some wild companions when the sound of the singing of hymns caught his ear and he entered the house, and standing on the hall stairs he heard the parable of the prodigal Son read and commented on. He was deeply convicted. He went through three weeks of extraordinary agony, tempted occasionally to suicide. But one day as he was visiting a Christian friend in an engine-room his attention was directed to Rom. x. 8-10, and looking at the words 'Thou shalt be saved,' exclaimed, I see it, I am saved; and passed at once from darkness to God's marvellous light. Early in his Christian course he was led into evangelistic meetings and there learned to speak for the Lord. Two things he found essential to his spiritual life, viz. private prayer and private meditation in the word, and it is to these we are to ascribe no doubt the remarkably useful course pursued by him. The things which the evangelist proclaims from the house-top he has first to learn in the closet. Mr. Moorhouse never studied for the ministry in the technical sense of the term, nor did he ever become ordained. He continued for some time to support himself as a clerk, giving his spare time to meetings and efforts to make known Christ. In this his course was not unlike Mr. Moody's. Afterwards, in company with Mr. John Hambleton he visited many towns and villages preaching Christ. Mr. Moorhouse visited America *six times* for the purpose of preaching the word. By his Bible readings he specially interested the Christian public, awakening a new interest in the study of the Scriptures. He was very helpful to Mr. Moody in this way. He seems in his preaching to have dwelt very much on the love of God, preaching night after night on John iii. 16. His personal appearance was any thing but imposing, and his biographer tells one or two amusing stories of the disappointment experienced by deputations appointed to wait upon him on his arrival at a place. He was not one of those who believe that a man must make his way by self-assertion. His great solicitude to get the attention of people direct to the Bible led him in his later years to give himself to the Bible-carriage movement. He went over a large part of England in this way preaching from the carriage and at the same time getting the Scriptures into the hands of men.

"Effectively as Moorhouse could preach in the ordinary evangelistic style, his chief excellency and power as a teacher lay in his Bible expositions. He could make the word itself

speak. This is perhaps the highest function of the Christian teacher, the perfection of his art."

He suffered much from ill-health during the last years of his life, and finally he came to a point when the physicians informed him that if he abstained from all preaching and took care of himself he might last 18 months. He asked the doctor how long he would be likely to live if he went on with his work. About nine months, was the answer. He made up his mind that he would go on witnessing for the Lord till the end. He valued more the privilege of spending a few months in the service of God and in efforts for the salvation of men than a much longer period of inactivity. He was greatly attached to his wife and children, but never allowed these domestic ties to stand in the way of the widest dissemination of Gospel.

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REMINISCENCES. CLXXV.

Extracts from Diary kept in Bombay, 1848.

August 7th. In the last six weeks Messrs. H. W. and myself have been frequently out in the city, together and singly, selling tracts. [Mr. H. as Secretary of the Tract & Book Society had brought about a change in the mode of circulating tracts. Instead of an unlimited gratuitous circulation, he thought it better that the tracts should be got up nicely and a small price put upon them such as no Native that knew how to read, would find it difficult to give, thus securing some kind of guarantee that they would not be destroyed as they had previously too often been. And he was quite willing to engage in this work personally.] On Monday, we three went to Walookeshwar where is a temple remarkably situated and highly venerated. We approached it by a rising hill-road running under most wild and picturesque rocks clothed in verdure, commanding a view of the broad sea to the westward. Reaching the top of this hill, Mr. H. and myself entered the precincts of the temple. We descended some six or eight flights of steps, interrupted by platforms to make the descent more gradual. On this day there was a pilgrimage to the temple, and a large concourse of people. As we were going down, some Natives came and forbade our advancing; but we told them that we were not going to the temple, but simply to the tank. One of them became very angry. Having reached the tank we preceeded to display our books and after a while some began to buy; but others were very violent, and tried to stop the rest from buying. A young man who had been educated in the Scotch school, and who spoke English, said to us, Preach to these people, tell them about Jesus Christ. His sympathies apeared to be quite with us. But among our opposers were some who had been educated in Mission schools. These kept commanding us to go away. They raised great shouts to drown our voices, and finally began to push us. When we had stayed our time out, we began to return. Then the crowd followed us up the successive flights of steps, roaring and shouting in derision. When we had reached the summit, seme of them began to buy books and tear them in pieces, throwing the fragments at us. Some eight or ten were destroyed in this way, when we ceased to sell them. I said to them, You are like the thief, you love darkness rather than light; you are afraid of the truth and therefore you destroy it. We have no fear of your shastras and read them.

Lately I went out with Razoo and spent some hours in the Native town. We sold a good many books and nothing unpleasant occurred, but on the contrary were very courteously treated. Some Jews showed an eagerness for discussion. One of them had this question to put, What day did the Lord Jesus observe as the Sabbath? And this also, Did he eat pork? I told them he kept Saturday, no doubt, and probably never ate pork, but that the Jewish dispensation ended with the death of Christ, and many laws then became abrogated. I appealed to the fact that formerly sacrifices were commanded and offered, but now, since the destruction of Jerusalem, there were no sacrifices, no more temple. The particular day on which the Sabbath was kept was not a vital matter and it was right to change it to commemmorate the resurrection of the Saviour.

Sept. 17. About the period of the last date, (Aug. 7.) I was laid low with a fit of illness the premonitory symptoms of which I had experienced for a week or two. An affection of the liver and of the windpipe. My decline was very rapid, insomuch that about the 20th I was given over by physicians and all. I yielded myself immediately and almost joyously to the summons to depart. The prospect of being with Jesus was from the first announcement sweet to me. I wrote home by the Steamer of the 1st September, announcing my approaching death. But a few days after that a change began to manifest itself, and from that time I have been convalescing. There is now every human prospect of my speedy and I hope entire recovery. Though the physicians in strongest terms declare it necessary that I shuld leave the country for ever, and this I am not at all prepared to do. My hope is that the Lord will give me in this land sufficient health to labour for him.

Some particulars are remembered that are not recorded. The Doctor who attended Homunculus in the early part of his illness, soon made up his mind that there was no hope of recovery, and under the influence of this persuasion, did not think it necessary to give very great care to the diagnosis. Dozen after dozen of leeches were ordered until seven dozen had been employed. The principal reason why the patient heard with so much satisfaction the announcement that the disease would be fatal, was that he had got a glimpse of the immense difficulties of the work he had put his hand to, and looked upon it as a special token of the Master's benignity that he should be released. It was especially what he had seen of the defective piety of native Christians that tended to dishearten him for the work. What contributed to this was that it had begun to dawn upon him that he might be called to walk in some path that would deprive him of the sympathies of his fellow-labourers, and he did not see how he could do it. Physical debility had also something to do with this collapse of hope. His death being expected daily many came to take leave of him,—the school-children, converts, Europeans. Many years after (twenty perhaps) the widow of Mr. J. of the C. M. S. showed H. in a diary kept by Mr. J. bid farewell to a place in which he mentioned having been that day to a dying missionary in Byculla. The thought that was habitually present to the sick man was this: My life is hid with Christ in God, in the safest place in the universe; it is not here, the flickering life of this body is another thing altogether. Much prayer was however offered for him. Little Hannah H. only five or six years of age, used to go by herself and pray that the Lord would restore the sick missionary, next door. Prayer was heard. It was suggested that Dr. Leith should be called in. He came and subjected the patient to a very thorough diagnosis. He took a somewhat different view of the case from Dr. Y. and changed the treatment. The patient immediately began to mend and continued to do so day by day. With returning physical strength the despondent views regarding the work passed away, and H. felt that the Lord who had brought him to India would in some way or other glorify himself by him.

H. remembers with gratitude to this day the kind and most assiduous attentions shown by his missionary brethren and sisters and others; particularly the kindness shown by Mrs. L wife of Dr. L. Unknown to him, the senior missonaries asked the physicians for a written statement of their opinion concerning the possibility of his remaining in this country. Both doctors said that He must by all means leave the country and not return. H. was sorry that they had been askod to give their opinion, being fully minded to remain in India, and made the best apology he could under the circumstances. He reasoned that the same power that had recovered him from such a disease in India could preserve him there in health.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Sir,—The Guardian of Saturday 20th in its notices of books, says, with regards to the "Report of the London Committee for the suppression and exposure of the traffic in English Girls;" "We heartily sympathise with the effort put forth to arrest the evil referred to in this pamphlet, but this particular battle must be waged in England not in India;" If "there is an abomination of a kindred character" here, why should not the battle be waged here as well? if the supporters of the system of state regulation of vice, are allowed to carry all before them *here* without any dissenting voice from the public, it will be much harder for the battle in England, it therefore behoves all who have an interest or an atom of care about the honor and glory of England to do all in their power to expose what is wrong in this particular legislation. Fires of indignation should be kindled all around and by this means draw public attention to what must eventually degrade and ruin the nation morally and physically. Before proceeding allow me to draw attention to sundry manœuvres during the past few months in our Bombay Municipality, why this anxiety on the part of Government, to have Government officials only in the Town Council? Why should the chairman of the Town Council be also chairman of the Corporation? These are facts, and facts which may mean more than the unwary may think.

It is not generally known or understood that it is the intention of Government that rupees *fifteen thousand* shall be disbursed every year from our Municipal funds if it can be possibly managed for the special support of the police, —a certain portion of the police whose business it is to find out all the women whom they *suppose* to be prostitutes, and get them registered as such, the object of this registration being to compel them to appear periodically, to undergo an instrumental examination by state appointed surgeons.—

There are philanthropists who think that this is an absolute necessity on sanitary grounds, and a knot of specialists succeed in getting the ear of officials of some department of the Administration and prime them with superficial and plausible views and manage thus to push their nostrum *quietly* through; the other side of the question is never heard publicly discussed, and if it is, the newly-awakened conscience is most of all anxious to silence the

unwelcome monitor without the trouble or unpleasantness of looking too deeply into the social sore, and an act is allowed to pass into law, which, though professedly framed for a certain class of women, exerts its tyrannising power over others also. If in England this law (Contagious Diseases Acts) "worries the poor of the districts,——these spy police-men not unfrequently through mistake, busy intereference, or bad motives present to virtuous women the submission-paper which by their threats of consequences in case of refusal to comply, they force some of their affrighted victims to sign; while others, declining to comply, are summoned before a magistrate, and refusing to obey his order, are sent to prison; and thus many women in England, *because poor*, are obliged to suffer imprisonment, in some cases repeatedly, without having committed crime at all.—How much more oppression of this kind will go on here under a native police; many instances have already occurred which are well known to the Government although not known to the public, and it is therefore through the medium of the press that all the evils of this law must be exposed, and made known to the people; and I leave this part of the problem to any spark of chivalry or humanity that there may be left in human nature, but let me ask under what law of God or man is it allowed that the weak shall be tyrannised over by the strong? Take this act as you will, look at it from any point—it is wrong—no one will have courage to say after what has been stated that it is legally right...for what is illegal must be wrong.—It is morally degrading—and from a sanitary point—useless.—The moral and judicial bearings of the question vastly outweigh those which are hygienic. The medical profession must not expect the nation to relegate to them the decision of a question of such importance which lies so largely outside of their professional studies, and for the dealing of which they can therefore claim no special qualifications.

It is often said that the aim of Government is not morality but sanitation. But how can the two be separated, for is it not the moral forces which defeat the hygenic regulation of vice; who will deny that social profligacy weakens the family ties which are the mainstay of society itself, and on the maintenance of which the national progress and vigour primarily depend.

It fills with abomination and rank selfishness the hearts and souls of the men who engage in it poisoning all the currents of their daily life, it tends to produce a puny progeny instead of a strong and healthy race, but the medical specialists who advocate the sanitary supervision of the evil, overlook all these, and fix their attention upon one fact, that it is productive of serious bodily disease; and they go to work in a way that in their opinion will mitigate this one feature, regardless of the fact that their nostrum tends to increase every other bad result of the vice. What can be more atrocious than to punish a woman in order that *fallen men* may lead a life of infamy with safety to themselves and their families? !! it is cruel, shameful and cowardly.

"Personal medical examination was general throughout the army till 1867, and was then given up partly because it was unpopular with the men and very much objected to by the medical officers; and that men who alone make the laws, make them for women alone to be subjected to that which far exceeds any thing that their own sex would be willing to endure, is dastardly in the extreme.

These disclosases may shock some people; be that as it may the shame is not on them who seek the destruction of this shameful system, but rests on them who invent it.

Yours truly,
S.

LETTER FROM NAGPORE C. P.

DEAR BRO.—Tremendous responsibility devolves upon every man and woman who is acquainted with any or all the vernaculars of this benighted land, where hellish superstition and rank prejudice meet us on every hand. Some Christians who possess a fair knowledge of some of the vernaculars think that they are not called to preach. One native Christian who accompanied us in our street preaching said, when asked to speak to the natives, that he was not called to preach. Yes, we are not all called to be great Doctors of Divinity, to preach profound, deep, rhetorical, logical, labored sermons (blessed be God there are some D. Ds. who preach the Gospel in all simplicity and clearness and may their number increase) but we are certainly all called to preach *the Gospel*, "Jesus and Him crucified" which was the ever-blessed burden of all the apostle Paul's discourses. Every follower of Christ ought to preach the gospel or do some possible good in the world. We wish to invite special attention to Peter's sermon to Cornelius and his family as recorded in the 10th chapter of the Acts of the apostles from verses 34 to 43. His sermon was a plain statement or narration of facts. One thing which Peter told Cornelius concerning Jesus Christ, was, that "He went about doing good." Jesus came not only to declare to us the will of God and to offer Himself up for the pardon of our sins, but also to leave us an example, that we might walk in His steps—see 1 Peter 2-21. We are unworthy to be called Christians if we do not imitate Him. Peter says "He went about doing good." He went to those who would not go to Him. It is our duty yea our privilege to go about urging men to accept Christ, bearing in the meanwhile an irrepressible testimony to the saving power of His Salvation. Every Christian is, in a certain sense, a missionary and has his high heaven-given commission to preach the gospel to every creature.

Souls are hurrying forward to hell as fast as the wheels of time can take them and men who have the means of rescuing them stand aloof saying "we are not called to preach."* Angels stand transfixed in mute amazement at such astonishing indifference.

Brother, Sister, confer not with flesh and blood but obey God by launching out into His vineyard.

We had quite a good time in our Tamil service Friday before last. Bro. Samuel the Native Pastor gave us a plain faithful, gospel talk and urged the people to serve God faithfully. We felt moved to exhort the congregation, which we did with the aid of an interpreter; we spoke to them of the grave responsibility that rested upon them as Christians and urged them in all earnestness to labor for their fellow countrymen. We remarked that an essential element of regeneration or transformation of the soul was a profession of the Gospel and substantiated our statement by quoting the following two texts:—"whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven." Mat. 10-32.

"Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." Mat. 5-16.

And further stated that if our conversion be real it cannot be hidden; if deep and true it will break through every enveloping wrapping and shine and spread its lustre in the ratio of its depth and vitality. We asked these who wanted a deeper work of grace in their souls to come forward and quite a number including the native preachers did so.

In spite of the enemy's rage the preaching of the gospel to the heathen is steadily continued. The Mahomedans give trouble. A moulvi tirelessly opposes our work in the Suddur. Our preachers are learning to obey God by preaching the gospel without entering into controversy with the enemy.

* Is there not an *anointing* necessary? Isai: LXI. 1. *Ed. B. G.*

Last Tuesday was an unusually hot day. We felt the heat very much as we journeyed to Wharda, but it was not long before a smart shower of rain came down. It was delightful as the train cut its way through the heavy wind and fast-falling rain. We have the prospect of an early monsoon.

Last Friday eve at the Lal Bagh was the S. S. children's tea. The young folks about 50 in number seemed all joy and gladness. After the singing of a hymn and prayer, the superintendent made some very pointed remarks about the object of the S. School and the share of responsibility that rested upon the teachers, followed by a short talk by the pastor who urged the children, by reason of God's great love and goodness to them as manifested by the gift of His Son and 10,000 blessings besides, to give their little hearts to Jesus Christ.

The Lord God Omnipotent reigneth. Let us rejoice in His salvation. Hallelujah!

T. E. F. M.

22nd May 1882.

NOTICES.

BOMBAY Y. M. C. A. Monthly Union Prayer Meeting, Sunday 28th instant at 8-30 p. m., local time, in the Hall, Apollo Bunder. All, including ladies, are invited.

BOMBAY Y. M. C. A. Members and Associates and all other young men are invited to the "Monthly Meeting" in the Hall at 8-30 p. m. on Friday 2nd June. General committee, please cooperate.

Young men are requested to remember that there is a Meeting of some kind or other *every Friday* evening,

BAPTIST CHURCH, (Bellasis Road, Byculla.) The Rev. W. D. Etherington will (D.V.) preach to-morrow (Sunday) at 7-30 a. m. and 6 p. m.

RECEIVED for "House of Hope" from the "Union Church," Coonoor, thro' Rev. Isaac F. Row, Pastor, Rs. 83-8.—16 May 1882.

Epitome of News.

SATURDAY, MAY 20.

—The scheme for an Electric Railway under the Thames, to connect Charing-cross with the Watterloo Terminus of the South-Western Railway, has received the sanction of a Select Committee of the House of Commons.

—American archæologists are excited over a despatch from the French explorer Charanay, announcing the discovery of a so-called phantom city among a hostile and jealous people in Guatemala. This confirms the stories, hitherto thought to be romantic and fabulous, of inhabited cities which still exist among the Indians in the same condition as Cortez found them. Hitherto these races have been believed to be extinct. The French explorers will doubtless solve the mystery of the ruined cities of Central America, and it is hoped that they will be able to decipher their monumental inscriptions and thus solve the remaining American historical mysteries. Details are awaited with eager curiosity.

—*Bombay Gazette*; Simla, 19: The Supreme Government have just issued a very important Resolution on the development of local self-government.

While giving full play to local peculiarities, general principles must be the same throughout India. Local Governments, therefore, are instructed to organise wherever intelligent non-officials are procurable a network of local boards charged with definite duties and entrusted with definite funds.

To secure local knowledge and personal interest, areas should be limited as much as possible and subdivisional boards (with occasional district councils attended by delegates for the purpose of discussing greater questions) preferred district boards with subordinate committees. Non-official members must be at least two-thirds of the whole,—will hold office at least two years, and will retire by rotation. The details of the scheme are left to the local Governments.

An elective system will be adopted wherever practicable, and the Resolution suggests a plan by which, even in rural tracts, elections may be tried. The method of election will be determined by local circumstances, and Governments are advised to consult leading natives. Diversity of method is of no consequence, the object being the education of the people.

The Viceroy expresses the opinion that the failure hitherto has been owing to a lack of earnest endeavour on the part of officials to render the system successful. To stimulate candidatures and mark the importance of their functions, members will have the titles of Rao and Khan Bahadoor.

Regarding the control thus to be exercised, it will be that of revision and check, and not that of dictation. Government sanction is required for loans and new taxation. This supervision will be like that exercised by the Local Government Board in England, which has power to annul certain proceedings, or even to suspend Local Boards for gross neglect. It is not desirable that district and sub-divisional officers should generally be chairmen, for boards must be free and feel responsibilities. Chairmen, when official, are not to have votes. The Government will approve the election of chairman, but otherwise the election will be free. The Resolution insists on the importance of giving the Boards the management of the revenues, as well as of the expenditure.

It is suggested that the higher class of engineering agency should be supplied by Government for the purpose of avoiding a double establishment.

—Same; Calcutta, 19: One of the most extensive conflagrations known within the past ten years broke out last night at nine o'clock in some timber yards belonging to natives on the river side, near Nimtollah. The fire has now raged for eight hours, and is still burning. Upwards of ten lakhs worth of teak has been destroyed, together with enormous quantities of logs and grain.

—A London correspondent writes:—"There is no palace in the world so richly provided with gold plate as Windsor Castle. At last night's banquet(April 27), given to a hundred of the wedding guests, the show of plate upon the table and sideboards was estimated at two millions sterling One gold lyre bird on the side-table was studded with £30,000 worth of precious stones. There was also the tiger's head captured by Lord Mornington from Tippoo Sahib, worth £10,000."

Monday, May 22.

—*Times of India*: It appears to have been decided that Sir R. Phayre, notwithstanding his recent promotion to the rank of lieutenant-general, is to retain the Mhow command until the completion of his five years' tenure which will not be until 1886. This decision will give general satisfaction.

—*Catholic Examiner*: A rarity in the way of a meteor was to be seen on Monday morning last at 4-30 Bombay time. The entire gallery in which the spectator was walking was suddenly lighted up with a brilliant silvery light, and shadows in strong relief were formed. The ball of light rested for a few seconds high up in the N. N. W. and then dissolved into a long streak of light, and so it vanished.

—The Surat papers urge the abolition of indecent song-singing by the women of Gujarat. The custom is very old and general, and is practised on festive occasions. The words of these songs are said to be outrageous.

—After Friday next the mail steamers will leave Bombay for England on Tuesday, and will continue to do so until the close of the monsoon. The Bokhara, which leaves on the 30th inst, will be the first steamer to leave on Tuesday.

—Sir Henry Bessemer, writing to the *Times* says that the total quantity of coal extracted from the mines in England during last year was 154,184,300 tons; 495,000 men are employed in this vast industry.

—*Kaisar-i-Hind*: On the day of the eclipse a large number of Hindus went to bathe in the Taptee river at Surat. The hustling and confusion were so great that a number of people are supposed to have been drowned. The bodies of three persons were discovered the next day.

—*Indian Witness*: The eclipse of the sun on Wednesday last furnished a striking comment on the alleged enlightenment of the better class of Bengalees. Something like a commercial crisis was impending in the bazaar, several heavy failures had just occurred, business demanded the closet and most prompt attention, and yet such was the influence of a partial eclipse of the sun that the local business world had to pause and wait in helpless inactivity for the momentous event to transpire.

—Same: We learn that several Missions in India, among others the Church Missionary Society in the Panjab, have adopted the plan of selecting a limited number of special delegates to send to the Decennial Conference. This plan has the advantage of making the Conference in an important sense representative, but we should be sorry if any missionaries should thereby be kept from coming. The invitation is extended on equal terms to all, and no person engaged in bona fide missionary work needs special credentials to gain admittance.

Tuesday, May 23.

—*Times of India*: The figures of the trade and navigation of British India for the financial year ending the 30th April last show the excess of exports of merchandise over imports for the year to have reached the enormous value of ₹ 32,85,35,000; the imports having been ₹ 49,11,29,000, and the exports ₹ 81,96,64,000. If India was "bleeding to death" when her exports exceeded her imports by about 22 crores, what will Mr. Hyndman say now that that exceeds 32 crores of rupees? The figures are indeed rather startling to any one who compares them with those of the past. From the year 1834 to 1849, the average annual excess of exports over imports was a very litte over six crores; between 1849 and 1854 it advanced to about eight crores; the following five years showed an average excess of 9½ crores; between 1859 and1864 it jumped to 18 crores; from 1864 to 1874 the average annual excess was 24 crores; for the four years ending 30th April 1879 it fell to 22 crores; the year 1879-80 showed 26 crores, that of 1880-81 21⅓ crores, while the past year shows nearly 33 crores.

The increase was specially in wheat.

—Same: Bangalore: A great deal of righteous indignation has been aroused in Mysore, in respectable native circles, by the promulgation of a "local" order by the Dewan, directing that, whenever the Maharaja drives through the town, every subject who happens to be mounted or riding in a carriage is to dismount, stand on the roadside, and do obeisance as His Highness sweeps past.

—A *sunyashee*, or ascetic, held in great esteem by a large section of the Hindoo community in Bombay, died at Lohar Chawl on Sunday. The deceased's remains were entombed in a specially prepared place within the precints of the Walkeshwar temple, the Government authorities having accorded their sanction to the interment on a representation made to them previous to his death.

Wednesday, May 24.

—*Overland Mail*; May 5: Several high-placed Russian officials, found guilty of embezzlement of State funds, have been deprived of their noble rank, and are exiled to Tomsk, Archangel, and Perm.

Amongst the deaths recorded this week are:—The Crown Princess of Wurtemberg; General J. Wilkie; Sir P. Murray-Threipland; Mr. R. W. Emerson; Mr. J. D. Inverarity, late B.C.S; and Mr. J. N. Darby.

—Two infernal machines, containing half-a-pound of powder each, were discovered in the New York Post office mails on April 29. One exploded prematurely in the mail bag, while in transnission from the central to the branch office, tearing a hole in the bag. It was directed to Mr. William H. Vanderbilt. The second package, identical with the first, was found addressed to Mr. Cyrus W. Field. A third explosive package was found placed in the vestibule of a house which the perpetrators of the act supposed to be occupied by the superintendent of police. They were mistaken in the number, as he lives four doors further along the street. The machine exploded, but caused only some slight damage. The general opinion is that the attempts are due to Socialists.

The Church Missionary Society.—The annual meeting of this society was held on April 28 at Exeter Hall. The Earl of Chichester presided. The Rev. Frederic Wigram (honorary secretary) read an abstract of the report, which stated that the receipts of the year were —General fund, 190,727*l.*; extension fund, 10,554*l.*; contingency fund, 1,934*l.*; special funds, 9,695*l.*; total contributions, 212,910*l.*; in addition to which there were extraordinary receipts amounting to 8,225*l.* The expenditure had been 193,515*l.*, which was covered by the general fund and so much of the extension fund as was applicable to the year, with a balance of 673*l.* to carry forward. The total number of missionaries, clerical and lay, was 260; native and country-born clergy, 226; native lay agents 2 900: native Christian adherents; 160,000; communicants, 36,000; schools, 1,527, scholars, 65,000.

Society for the Propagation of the Gospel in Foreign Parts.—On May 1, in St. James's Hall, Regent Street, the Archbishop of Canterbury took the chair at a meeting in behalf of the above society. The total receipts for the year were reported to have reached the sum of 134,978*l.* 17*s.* 8*d.*, including legacies to the amount of 5,420*l.* 18*s.* 2*d.*, and subscriptions to the amount of 75, 119*l.* 15*s.* 6*d.* Although the gross total of the general fund is less by 568*l.* 2*s.* 9*d.* than in the previous year, the deficiency is mainly due under the item of legacies, which have fallen to a point lower than has been reached since 1861; but while this has fallen, there has been an increase of 4,092*l.* under the item of collections, &c. The number of missionaries now on the society's lists is 594. Of these 163 are labouring in Asia, 130 in Africa, 48 in Australia, 252 in America and the West Indies, and one in Europe.

—There died at Bournemouth, on April 29, Mr. J. N. Darby, the youngest son of the late Mr. John Darby, of Markley, Sussex, and Leap Castle, King's County, and a nephew of Admiral Sir Henry Darby, commander of the *Bellerophon* in the battle of the Nile. Born in London in the year 1800, the late Mr. Darby was educated at Westminster, then at Trinity College, Dubin, where he graduated in 1819 as gold medallist. He was called to the Irish Bar, but subsequently took orders. Afterwards, about the year 1827, deploring the divisions of Christendom, he joined a movement for religious fellowship upon a broader basis than orthodox communions ordinarily present. Dublin was at first the centre of the "Brethren," but their views quickly found expression in England, notably at Plymouth; hence their usual designation. This was about the year 1830. In 1828, the year when Dr. Pusey become Professor of Hebrew at Oxford, Mr.

Darby issued his first pamphlet, "The nature and Unity of the Church of Christ." Mr. Darby had connection with mission work in Syria, India, and China. He was a voluminous author on theological subjects, and made translations of the Scriptures into English, French, and German.

—Mr. Eduljee Jamsetjee Khory and Mr. Nusserwanjee Framjee Bhandara have been called to the Bar in England.

—"General" Booth stated at a "review" of the Salvation Army at Glasgow recently that he had recived a letter from the Archbishop of York asking for some particulars regarding their work, that he might consider whether some means could be found whereby they could fraternise.

—A duty of singular delicacy has been assigned to the American Charge d'Affaires at St. Petersburg by Mr. Frelinghuysen. If the Russian Government permits any outrage against the Jews which it has in its power to prevent—if, in the opinion of the American Minister, a more vigorous effort might be put forth for the prevention of the great wrong—he is, at a favourable opportunity and with all proper deference, to express, on the part of his Government, a hope that the Imperial Government will find means to cause the presecutions to cease. In the case of American Jews a more rigorous intervention is directed. Indeed, from the correspondence published, it seems that since 1872 there has been much diplomatic discussion on this matter: the American Government asserting the rights of its citizens, under tha treaty of 1832, to full liberty of trade and residence; the Russian Government urging that the concession was conditional on submission to the Russian laws, The *St. James's Gazette* remarks upon this:—"It is clear enough that the Russian Government could have done much more than it has done to save Jews from persecution, and that it has wantonly in some instances increased their sufferings by putting in force old repressive laws. The American Charge d'Affaires, therefore, may soon have occasion to fulfil his mission. Will he speak alone? Will our own Government think that the time has come at last when representations by them may also be usefully made?"

Thursday, May 25.

—*Bombay Gazette:* A Moulmein telegram reports the Socotra stranded north of Martaban Channel.

—Same; Calcutta, 24: Another vessel, the Celtic Monarch, has arrived in port with a cargo of 50,000 cases of kerosine-oil, of the same brands as those which are now impounded under the orders of Government. Sample cases have been landed and forwarded to the Chemical Examiner to Government for analysis. There are now within a mile from Government House over 200,000 cases of this oil.

—The Str. *Khedive* with English Mails left Aden for Bombay Wednesday, 4 a.m.

—In 1877, a sum of Rs. 10,000 was contributed by the Nawab of Bahawalpur for the relief of famine in the Madras Presidency, and deposited by him in the Lahore Treasury; where, owing to an oversight, it has remained ever since. This, the Lahore paper says, has been brought to the notice of the Madras Government, who have gratefully received the donation, as there are still many objects—intimately connected with the famine—upon which the money in question could be most usefully employed.

—Geo. Cowell, Engine-driver, lately dismissed from the G. I. P. R. Co. died in Bombay yesterday from heat apoplexy.

—The Director-General of the Indian Post Office has decided that receipt stamps cannot be affixed to the back of post cards.

—*Indian Chr. Herald:* We hear of a commotion at Chandernagore. It seems the Chaplain there, who had lately been receiving assistance in his ministrations, from members of the Oxford Mission, introduced certain ritualistic symbols into the church. The congregation resented and remonstrated, more specially as Chandernagore was a Roman Catholic town. A reference was made to the Bishop, who, however, held out for the obnoxious symbols. Whereupon, twenty-five of the brethren have left the Chaplain's Church, and formed themselves into a separate congregation. They have asked their townsman, the Rev. Lal Behary Day, to minister to them on the sabbath and Mr. Day, we are glad to learn, has thought it his duty to take the work in hand. These are signs of the times, which ritualism and sacerdotalism would do well to watch and decipher.

Friday, May 26.

—*Times of India*: The announcement in the St. Petersburg *Official Messenger* that the Government will severely punish any outrages committed on Jews in Russia sounds like mockery. The persecution of Jews has been going on there for months practically unchecked, and that such an announcement is only now made looks as if the Government had rather winked at it than otherwise. The terrible nature and extent of the outrages committed on Jews in Russia have been proved to be only too true, official denials notwithstanding, and it has also been established that the authorities usually declined to take such precautionary steps as would in many cases have prevented outbreaks of popular fury against the unfortunate Jews. Perhaps it was deemed politic to allow the people some licence when it took the form of injuring Jews only, and was not directed against the Government. However, the Russian Government now appear to think that they have allowed the ebullition of popular hate against the Jews to go on long enough, and actually announce that those who commit outrages on Jews will be severely punished. A Government constituted for the well-being of a people would have acted very differently, but the Russian Government is constituted chiefly for the preservation of the dynasty and the benefit of the official classes, hence the extreme and extensive measures taken to suppress Nihilism, which are in striking contrast to those taken to suppress the persecution of Jews in Russia.

—*Liberal and New Dispensation*: Mr. Darwin was in the seventy-fourth year when he died. The fact that old men in England retain their full vigour and intellect down to a late age entirely belies the assertion constantly made of its gradual decline. In India men actually lose their powers as soon as they overstep forty.

—It is officially announced that the portion of the Bhopal State Railway which joins the G. I. P. system will be opened between Itarsi and Hoshangabad, a distance of 11 miles, for passengers and goods traffic next Thursday. The new railway will be worked by the G. I. P. Company, and mixed train will run daily between Itarsi and Hoshangabad.

—Deaths last week, 386.

—A second-class carriage on the G. I. P. line of railway caught fire near Decksal on the night of the 14th current. Three of the native passengers managed to escape from the carriage in which they were while the train was in motion.

—*Bombay Gazette*: The Government have at length made a substantial concession to the strong expression of public opinion in Bombay against the absurdly high rates of freight for grain which prevented the wheat of the North-West Provinces from finding its way, *via* its natural outlet, Bombay, to the English market.

—The latest news in connection with the stranding of the s. s. Socotra is that several of the Socotra's officers and engineers, accompanied by sixty-one of her crew, have reached Moulmein. The steamer is reported badly ashore, the commander remaining by her.

—Krupp, the German Iron King, has added 800 recruits to his industrial army. It numbers now 40,000. Krupp is probably the largest single employer of labour in the world.

—Dr. Schliemann's latest work in the Troad is the excavation of the tombs of Achilles and Patroclus.

—The Rev. R. A. Hume has resumed charge of the English editorship of the *Dnyanodaya*.

—The *Westminister Review* agrees with Dr. Murdoch in thinking that "Huxley's Hume is not a suitable class-book for acute half-educated Bengali students."

—*Record*: Dr. Griffith has received the following letter from General Sir W. Hill, K.C.S.I.:—I have read your paper on the Medical Zenana Mission, and I can only repeat what I have before said, that medical opinion in India corroborates what you have stated as to the two years' training being sufficient for a lady medical missionary to attend upon the sick mothers and children in the zenanas. The training ladies received in your hospital will be more than ever appreciated in India, as the Village Mission has commenced in several parts of India by the lady missionaries of the Church of England Zenana Missionary Society, and being far away from the large stations they are cut off from medical aid. I hope you will be able to supply this Society with many of your two-year students, as they will be much needed.

Selections.

DEATH-BED REGRETS.

A New York paper gives an account of a death-bed scene, which is described in the following impressive langnage:

"A gentleman died at his residence in one of our up town fashonable streets, leaving $11,000,000. He was a member of the church in excellent standing, a good husband and father and a thriving citizen. "On his death-bed, lingering long, he suffered with great agony of mind and gave occasional expression to his remorse at what his conscience told him had been an ill-spent life.

"'Oh!' he exclaimed as his weeping friends and relatives gathered around his bed, 'if I could only live my years over again I would give all the wealth I have amassed in a life-time. It is a life devoted to money-getting that I regret. It is this which weighs me down and makes me despair of the life hereafter'.

"His clergyman endeavored to soothe him, but he turned his face to the wall.

"'You have never reproved my avaricious spirit,' he said to the minister. 'You have called it a wise economy and forethought; but my riches have been only a snare for my soul! I would give all I possess to have hope for my soul.'

"In this state of mind, refusing to be consoled' this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house and dollar to dollar until he became a millionaire.

"All knew him to be a professing Christian and good man as the world goes; but the terrors and remorse of his death-bed administered a lesson not to be lightly dismissed from memory.

SOCIAL AND RELIGIOUS LIFE IN THE TIMES OF THE RIG VEDA.

LECTURE BY THE REV. W. O. SIMPSON.

(*From the Harvest Field.*)

We travel back more than three thousand years to-night, to the homes of the Aryans or primitive Hindus on the banks of the Indus and its tributary streams. We shall try to learn somewhat of their dwellings, their habits and their faith from the sacred hymns of the Rig Veda.

In these Hymns, we trace the growth of *civilization*. We see the immigrant become the colonist. First, we have villages, placed near water courses, in positions favourable for agriculture and pasturage. The villages become towns; by and by cities are mentioned and these are sometimes fortified. The Rishis pray that they may be large and spacious; safe from the attacks of foes; free from decay.

These towns were not without the ornament of public buildings. Halls of justice are mentioned and halls of state, with a thousand pillars; as we also meet with sovereigns, great men and thrones, we may conclude that here the throne was set, and the ruler, surrounded by his courtiers gave audience to his people. We meet with nothing answerable to idol shrines or idol temples. But there were halls of sacrifice, buildings regarded with especial reverence. The doors opening into them were many: they are described as shining and as incarnations of Agni or fire, a hint that they were plated with metal, probably brass. The priests and worshippers ere entering sprinkled the doors with water and prostrated themselves on the threshold. During service, the floor was strewn with sacred grass; cups, plates, jars and other sacred vessels were placed in due position. Sixteen priests, in a full rubrical form, took various parts in the service,—fire was to be kindled: animals were to be slaughtered; Soma juice was to be extracted and presented and petitions of the worshippers to be chanted. A mound of earth was the altar. Three bundles of grass, such as were offered to Speke and Grant in their African wanderings, were the seats of the deities invoked. Indra, Agni, Savatri; the Sun, the Storm god and the Lord of Fire were intreated to hasten to these humble accommodations. Besides the halls of sacrifice, in the streets and along the public roads, there were choultries where bed and board were provided for travellers. With buildings set apart for government, justice, religion and hospitality, we may conclude that these Aryans were pretty well civilized.

The private *houses* were, we may suppose, of the different grades common in large towns. We read, however, of splendid mansions, the homes of wealthy and charitable men, where, in the early morning, clients waited for advice and the indigent for charity. There were humbler tenements whence at dawn the labourer went forth to his toil. Some were of so fragile a construction that they trembled as the Maruts passed, that is, when the fierce winds blew. Others had tasked the skill of the builder in the erection of supports and buttresses. We get no light on the arrangements within; save that every home seems to have had a private room for sacrifice and worship. It is worthy of note, in these sanatory days, that the primitive Hindu prayed to his gods to give him a house spacious and secure:—in which, modern Hindus might, with advantage, copy his example.

An inventory of the *furniture* in an ordinary house would comprehend the following articles. A stone to grind upon and another to grind with, used for expressing an intoxicating liquor called Soma juice, and perhaps also as now, for grinding corn and condiments:— a pestle and mortar, so essential, that in one place they are addressed as deities. Then there were vases, jars and pitchers for holding liquids, made probably of clay, and bottles of leather used for the aforesaid Soma juice. There was a churn and a variety of ladles and spoons. And a chopping knife to be used in the preparation of flesh meat; a whetstone to sharpen it and cauldrons in which the meat was to be cooked. Two bits of stick to act as tinder box, a quantity of cowdung fuel, ropes to use at the well, completed the furniture of a primitive Hindu home.

Our next inquiry shall be about food. Foremost came the products of the cow: milk, butter-milk, butter and ghee. Next came stimulants; Soma juice was in constant demand: we have an allusion also to boiled barley, but we cannot say certainly that distillation is intended. No reference is made to rice in any of its preparations: barley and wheat were ground and baked into cakes. Vegetables and herbs entered largely into the diet of the Aryan. They combined with them, food of a more nutritious kind, that is, flesh meat. The allusions to this subject are unmistakable. Indra is exhorted to "hurl his thunderbolt against this Vritra and sever his joints as (butchers cut up) a cow."* That host is praised who sacrifices life for the entertainment of his guests.† The priests in the sacrifice of the horse went even further. "Let their exertions be for our good, who watch the cooking of the horse; who say, it is fragrant, therefore give us some; who solicit the flesh of the horse as alms."‡ So the ancestors of the fastidious Brahman thought beef, good food, and horse flesh rather a delicacy! They were good eaters, good trencher men, these Aryans; of which there is evidence in a very savoury hymn addressed to the Deity of food. An extract may fitly conclude this paragraph.

"Since we enjoy the abundance of the waters and the plants; therefore, Body, do thou grow fat."

"And since we enjoy, Soma, thy mixture with boiled milk or boiled barley; therefore, Body, do thou grow fat."

"Vegetable cake of fried meal, do thou be substantial, wholesome and invigorating; and, Body, do thou grow fat." §

A few words will suffice as to *dress*. We have proof that the Aryans wore woven cloths, how or upon what part of their persons does not appear. One goddess is invoked to do her work well, "to sew her work with an infallible needle:" a proof this, that the Aryan ladies knew what good sewing was and that their husbands and sons wore some garments that were sewn. Both men and women decorated their persons with ornaments. They wore garlands and necklaces and had jewels suspended upon their breasts.

The primitive Hindu, like his descendants, attributed *disease* to one of three causes, wind, bile or phlegm. In one hymn, the sun is intreated to take away the yellowness of the body. Leprosy was not unknown. They had physicians amongst them, whose chief skill lay in the selection and use of herbs. Cold water was more in vogue than now: "all medicaments are in the waters," and from the fact that prayers for health are addressed to the rising sun, the Aswins or first rays of light, and to Rudra and the Maruts, or the winds, we may infer perhaps that the Aryan had a firm belief in the salutary effects of early rising and a constitutional before breakfast. We meet with the poison of snakes, scorpions and other reptiles. Certain drugs, and peculiar odours were supposed to be antidotes. The warmth of the sun was favorable to recovery, and prayers were addressed to creatures, supposed to be endowed with a protection against poison: amongst these are the partridge, the sparrow, the pea-hen and the mungoose.

Going forth with the Aryan from his home, we find him possessed of chariots or cars, *rathas*, drawn by horses or oxen, harnessed by ropes. Some of these must have been rather showy vehicles; with pillars, canopies and curtains. Then they had carts for agricultural purposes; wheelbarrows or something of the sort, which exorbitant beggars wheeled from house to house in the collection of alms and which were also used to convey fuel to the hall of sacrifice. Cows and oxen were used as beasts of burden. The Aryans were also good horsemen. As water conveyances we meet with rafts, ferry boats impelled by oars, driven by sails and "merchants went down to the sea in ships."

* 1. lx. 12 † 1. xxxi. 15.
‡ 1. clxxii. 12. § 1. clxxxviii.

[In the reference the first numeral refers to the Mandala; the second, to the hymn; the third, to the verse)

We are now come to the out-door life of the Aryan people;—their *occupations*. They were at first entirely and afterwards mainly a pastoral people. Their herds of cattle were their food, their wealth, their all. Cows, oxen and bulls crowd through the mind of the Rishis in their prayers, and flit before the mind of the poet in his metaphors. So incessant and varied are the allusions contained in the hymns to this subject, that one might very well out of them construct the doings of a day on an Aryan's cattle farm. The daughters of the family, not yet married away as mere babies, are the milk-maids. Ere the cows go forth from their stalls, they are milked: some, robust and good tempered, come at the maiden's voice. The herd is driven forth to green pastures, by running streams; the calves are left behind. The bulls, the fathers of the herd, march at the head, or rush to and fro impetuously amongst their gentler companions. By way of amusement, they sharpen their horns against a tree; and if, during the day, a lion or a pack of wolves attack the herd, the curly haired monarchs move to the front and await the attack. As the day declines, the herd moves down to watering: a running stream is chosen; juvenile Aryans shout and strike to urge the cattle into mid-stream to drink. Home with the setting sun; with deep and tender tones, the cows low for their calves; then the maidens' fingers are busy about their udders; they stoop over their calves and fondle them with their tongues; housed for the night, they tremble at the thunderstroke, yet are safe. I do not wonder that a sacred feeling towards cows should have sprung from the traditions of a life like this. Nevertheless as we have seen, the Aryan did not scruple to slaughter one of his herd for a friend and the hide of a cow was an essential piece of furniture in the hall of sacrifice.

THE WHOLE FULNESS OF GOD.

Ephesians. III, 14—21.

BY REV. H. SINCLAIR PATERSON, M.D.

Now the tabernacle of God is with men. He is not present in an earthly temple only, nor is He the covenant God of one nation alone. Neither here nor there, exclusively, do men worship the Father. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for such doth the Father seek to be His worshippers." The saints everywhere are builded together for an habitation of God in the Spirit. The apostle having made known, parenthetically, the dispensation of this mystery, formerly concealed and now manifested, proves his fellowship in the mystery by a profoundly sympathetic prayer: "*For this cause* I bow my knees unto the Father." Already he had used these words, *for this cause*, but the necessity for a fuller statement of dispensational truth made him pause. Now he tells us what the cause and case require. Their special circumstances demand special provision. Because God dwells among them, and because Paul has boldness and access in confidence through faith in Christ Jesus, He asks on their behalf that they may be filled unto all the fulness of God. *That* is the full and final outcome of his request. Nor has he any doubt as to the answer. The doxology with which his prayer closes expresses the measure and reason of his confidence.

—The contents of this prayer will repay the closest and most careful study. Rising from the fact that the saints are the habitation of God, he reaches the request that they may be flooded with His glorious fulness. From the beginning to the climax the prayer is eminently reasonable and instructive. The Fatherhood gives character to the family. From the Father's wealth it is meet that the children should be enriched. The petitioner asks little who doubts either the ability or the willingness of him to whom he prays. There can be no doubt of a father's love, least of all when that Father is He from whom all fatherhood derives its name

and nature. Nor can there be any question as to the largeness of His power. His glorious riches are inexhaustible, and so far as these are concerned we cannot ask too much.

Let us examine the petitions in their order. First, he prays that they may be strengthened with power through His Spirit in the inward man. The inward takes precedence of the outward. From within, the whole outer life-history is written. Make the tree good, and then the fruit will be good. Victories are only won by strong men. It is not lawful to be content witk weakness, or even with a little strength —nor is it reasonable. The whole glorious energy of the Holy Ghost is available. Our own feebleness is very real, and it is sometimes very painful. But there is no necessity for its continuance. Out of weakness we can be made strong. By the direct action and influence of the Spirit we may be strengthened to subdue kingdoms and work righteousness; we may be also strengthened unto all longsuffering with joyfulness. For all the duies of life, for the most patient service, and for the most protracted struggle with the fiercest temptation, there is sufficient strength in God. The mistake made by many is in seeking strength elsewhere. Some seek it in the development of their own courage and firmness of purpose; these, however, have their limits, and they unfortunately break down when we need them most. Others find a semblance of strength in outward circumstances, and they are content to be buttressed and supported, thus making sad though unconscious confession of their weakness. Inward strength is the only true strength, and it must be illmitable if it is to endure the utmost strain and to labor without weariness unto the end. Such strength as this we shall find nowhere save in the Spirit of God.

He prays, secondly, that Christ may dwell in their hearts by faith. It is not enough that we know Christ, and that we think of Him frequently. Our knowledge of Him must be at once intelligent and affectionate, and His presence with us must not be as that of a wayfarer who tarrieth for a night. Such continual communion with him as we need is conditioned by faith. No priestly ministry or sacramental symbol can make Christ our guest, constrain Him to abide with us. He waits our own personal welcome and never deserts those who fondly and faithfully cling to Him. It is in the charm of His continual presence that we find and feel that constraint of His love which compels us to judge that, if Christ died, then all died; and henceforth we, who live, should not live unto ourselves, but unto Him who died for us and rose again. When Christ thus dwells in the heart, we become familiar with His person and work. On the thoroughness of our acquaintance with Him our confidence depends. We read in Him the whole counsel of the Father's love, and in that love our hearts expand and grow strong.

Then, thirdly, he prays for this indwelling "to the end that they, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth, and length, and height, and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." Love is the only soil that ensures a rich harvest, the only foundation that gives stability and endurance to the building. In this soil believers are rooted, and on this foundation they are builded for an habitation of God. Can there be any uncertainty as to the love of which the apostle speaks? Men cannot be rooted or grounded in their own love, and, even if they could, the soil would be found scanty and the foundation shifting like the quicksand. The only love which can adequately nourish and sustain is the love of God. That love is full enough and rich enough for our utmost need. Faith in that love, a faith that finds anchorage and nourishment in it, feeds and establishes the soul. When we are thus rooted and grounded in that love, we are strong to apprehend with all saints the four dimensions. Dimensions of what? The breadth, and length, and depth, and height are not directly associated with any substance or subject. They have consequently been applied as measurements in various directions. They have been taken as the boundless dimensions of the love of God, or of the kindred love of Christ. These "sacred mathematics of Paul" have also been applied to the whole scheme of grace, the immeasurable mystery of redemption. Others again refer them to the Divine wisdom, and it has even been suggested that they may refer to "every dimension of all that God has revealed or done in or for us." But when Paul used these words what was the conditioning thought in his mind? Was it not that they were being builded together for an habitation of God? Is not the allusion, therefore, to the goodly proportions of the growing spiritual temple? Being rooted and grounded in love they would be able fully to apprehend its magnificence. In proportion to their intercourse with that infinite love would they and other saints form a worthy conception of His grand and gracious design. Uncharitable narrowness and bigotry are certainly not rooted in the love of God. The more we know of Him, the larger our hope and the more sympathetic our creed. The building shall be worthy of the builder, the temple shall be worthy of Him by whose glory it shall be filled.

In apprehending these dimensions there is also knowledge of the knowledge-surpassing love of Christ. It is true that the love of Christ is unfathomable. It knows no boundaries. Yet the further we explore it the fuller our knowledge and the greater our adoring admiration. This knowledge cannot be formulated or expressed in exact terms. Indeed, it is rather experimental than intellectual. Therefore, in some respects, at least, even that which surpasses knowledge may be enjoyed in experience. There can be no doubt that many who could not describe the love of Christ, and who perhaps have never attempted to comprehend its character or extent, are nevertheless so powerfully influenced by it that it may be fairly said to govern and control their life. And it is this practical acquaintance with it that fills unto all the fulness of God. For the fulness of God is evidently the fulness of Divine influence and action. It is God working in us, both to will and to do of His own good pleasure, without let or limit. We refuse to yield ouselves to God so long as we doubt or deny His love. But when we are rooted and grounded in that love our self-surrender is complete. When we know the love of Christ, both in its history and prophecy, our submission to His rule is without reserve. "There is no fear in love; but perfect love casteth out fear ..... he that feareth is not made perfect in love."

We are filled with God's fulness when we as freely receive as He freely gives. For we are not straitened in God, but in ourselves. He has the fulness, and He wills to give it. We have not because we ask not, and we ask not because we do not desire. The absence of desire, like the presence of dread, is to be accounted for only by spiritual ignorance, and that ignornace can only be removed when we taste and see how good the Lord is. There can be no tasting without trusting. The goodness of the Lord is never proved until, believing the Word that tells of it, a personal experiment convinces us that the Word is true. Those who know God best love Him most; and it is equally true that those who love Him most know Him best. He that dwelleth in love dwelleth in God, and God in him. We are filled with all the fulness of God precisely in proportion as, knowing that love, we abandon ourselves to it unreservedly, and are more than content that God should thus fill us from Himself.

The doxology with which the prayer closes indicates that this fulness is not something distant, and only hereafter to be enjoyed, although no doubt there may be progress in our experience. "Now unto Him that is able to do exceeding abundantly above all that we ask or think." Yes, we readily admit, God can do more than we ask or think. Thers is no limit to His power. He can work and none can let. Very true; but note the fact on which the apostle rests his expectation: "*According to the power that worketh in us.*" If he is confident in prayer, it is because he is not asking for the operation of a power novel and strange, he is trustful in that very power that has already proved itself able to do more than we can ask or think.

Consider again the operations of that power already familiar. Behold it bringing Christ down from high Heaven to the cross, and raising Him from the grave to the throne. Remember also how it has wrought in yourself. You have been quickened together with Him, and seated in the heavenlies, and you have recognised all these blessings as ministered by Him, who loved you and gave Himself for you. They are evidences of His knowledge-surpassing love. Already therefore we find that this power which worketh in us is of Him that is able to do exceeding abundantly above all that we aak or think.—(*Word and Work.*).

Miscellany.

—*The War-Cry*; Life of Capt. Condy:

We left Plymouth on the 22nd March 1881, and arrived in Falmouth on the same day in time to take charge of the meeting, which was held in an old Baptist Chapel holding about 1,000 persons. It was crammed to the doors; nothing particular occurred for the first three nights save a few conversions. But on Friday night, at the Holiness Service, an extraordinary power took hold of the meeting, and, after I had done reading and speaking, I opened the pool, and, in a few minutes, sinners and saints crowded in. Some remarkable cases of sanctification took place. One man jumped over the seat and, after some time seeking, got the blessing, and

SIX MEN TRIED TO HOLD HIM.

I said, "Let him alone." When left to himself he jumped straight up, three times, each time falling on his back, but received no injury, as he was filled with the Holy Ghost. This caused a great deal of curiosity, and more so when they heard him speak, as he previously had never done, because of an impediment in his speech, clearly proving that it was the power of God.

Every night after, the place was crowded, and souls were saved up to the next Holyness Meeting, when fifty persons were out for the blessing. I shall never forget when they got it; fourteen of them turned over on their backs, like dead men and women; and some of them had opposed the doctrine of Entire Sanctification, from the first time of the Salvation Army coming, but spoke with such power on Sunday night, that fifty persons were very soon down at the Mercy seat, crying for mercy. This was glorious, but it brought with it at once persecution. Owing to the continual crowding to the Mercy-seat, we had to continue the meetings late at night, and many times we had to carry people home, dead to the world. The old Methodists said they had never seen or heard anything like it since the days of Wesley and Whitfield. Some of the ungodly said that the Captain carried chloroform ou his handkerchief, or otherwise mesmerised them. Some of the drunkards backed up by the publicans tried to make us close our meetings indoors at their time, by getting up a petition to the Watch Committee, and when they found that they could not stop us indoors, they tried to stop us outside. Hence, I was summoned, and sentence passed on me, to pay a fine or go to prison. I object-

ted to pay, so I neither paid nor went to prison, for God gave me the victory, and afterwards I was allowed to go anywhere in the town, the police having orders to protect me. Hallelujah!

The work went on, and I had the pleasure of seeing hundreds of souls saved and a new Station opened at Helston, where several left the ranks and became Officers in The Army.

—At the annuel meeting of the Bri. & For. Bible Society, Exeter Hall, Rev. Robert Brone, Missionary from Persin, said:

No one can read the life—and it is one of the most interesting lives ever written—of Mahomet, the would-be reformer (for in one sense he was the reformer) of Arabia, without seeing that when he was a young man he began to thirst for the living God. He turned away with disgust and abhorrence from the idol worship of his ancestors. The most immediatemembers of his own family had been the high priests of the temple with its 365 idols, by which the Arab worship was represented. He turned away from this, and he turned to the Jews and the Christians to seek for some knowledge of the true God. The Jews could not give it, for they had lost the sun of their system, for when they had cast out the Messiah and curcified Him, that which had been the living oracle of God became a dead and empty system. (Hear, hear.) But it was just the same with the Christians, for they too never gave him the Word of God, but only the traditions of men, as Paul had fore told that many would do. Paul himself felt that his great enemy was the Judaising party, always trying to bring back—and they are still in this country trying to do the same thing (cheers)—trying to bring back, in place of the purity and liberty of the Gospel, what he calls the beggarly elements of Judaism. This was the very reason why Mahomet turned away in disgust from Christians and considered that must must have corrupted their Bible as well as their religion, and that he attempted to give a new Bible to the world. And what is it that is the only hope for Mohammedans? It is, I believe, to give them the Word of God. And yet in giving them the Word of God the Bible Society cannot go alone, but the Missionary Society and the Bible Society must go hand in hand. I will illustrate this by the history of our Mission in Persia. Thirteen years ago I was led to go there, and for the first four years I did all I could to induce the Armenian and Roman Catholic priests to labour with me for the spread of the Gospel among the Mohammedans. I told them that we did not wish to get any converts from their Churches to the Church of England, that our whole object in coming into the country was to labour for the Mohammedans only. For two or three years we had Mohammedans coming constantly, by night as well as by day, for we had many Nicodemuses among them, to study the Word of God. During this time an Armenian gentleman asked me to take charge of a little school of boys learning English. The school soon increased, atd wa had thirty Armenian boys and one hnndred Mohammedan boys in it; but as soon as it increased, the jealousy of the Roman Catholic priest and of the Armenians was stirred up against us; they turned the Mohammedan boys out of the school, and set spies on our doors, and reported to the Mohammedan priests and magisstrates the name of every Mahamedan who came into the house to read the Word of God with us. Our duty was plain. I told them I was very sorry, that I had come to work for the Mohammedans, and that I could not be idle. The more they persecuted us, the more their own people came in to us, and we had 150 boys and 50 girls in the school, and a congregation of 150 Armenians which gave us an opportunity of holding the services of our Church and preaching the Gospel in the Persian language. A number of Mohammedans generally are present, who came from a considerable distance to listen to the Word of God.

I daresay you have heard of the interesting work in Hamadan among the Jews. That arose from the simple reading of God's Word, unassisted by preaching or interpretation. Two young Jews, both learned and of good position, after reading the Books of Haggai and Daniel, came to the conclusion that the Messiah must have been born, and while the second temple was still standing. There is a little body of Armenins in the same town who have all thrown off their superstitions, and have got the Word of God in the native Armenian and also in Persian. These two young men went acoss their city and received the Bible from the Protestant Armenians. The consequence was that one was disinherited by his father, and both were very much persecuted. The work which they had begun increased, however, day by day, and when I was in their town there were 40 Jews and 15 Jewesses, some of them baptized, and all reading the Word of God together, and believing in Jesus as their Saviour.

TELEGRAPHIC NEWS.

Constantinople, May 18th: The Porte has sent a Note to its representatives abroad, demanding the recall of the English and French ironclad squadrons which have been despatched to Alexandria.—The Note states that the action of France and England is an encroachment upon thu Turkish sovereignty in Egypt.

Warsaw, 18th: Ten thousand starving Russian Jews are encamped at Brody, on the Russo-Polish frontier.

London, 19th: Mr. Holden, the Liberal candidate, has been elected member of Parliament for the North-West Riding of Yorkshire in the room of Lord Frederick Cavendish, the deceased member, defeating the Hon. Gathorne Hardy, the Conservative candidate. The following is the result of the polling:—Holden, 9,900 votes, and Gathorne Hardy, 7,000.—The Irish judges have sent a protest to the Government against the suspension of trial by jury, as proposed in Mr. Gladstone's Bill for the repression of crime in Ireland.

20th: Reassurances have been sent by England and France to the Porte in reply to its Note, demanding the recall of the united squadrons from Egypt.—The House of Commons last night read for the second time the Bill for the repression of crime in Ireland by 383 votes against 45.—Mr. Gladstone said that the Bill had been planned for a long time, and was not the result of resentment at what had recently occurred in Ireland.—The Lord Mayor of London (Mr. John Whittaker Ellis) has been made a Baronet.—The Lords have delievered judgment in favour of the Secretary of State for India in the Kirwee Booty case.—The *Times* publishes a paragrph, stating that the work of reorganising the Irish detective force is to be entrusted to Colonel Bradford, of the Rajpootana Agency.

Alexandria, 20th: The combined English and French ironclad squadrons arrived here to-day Vice-Admiral Sir F. B. Paget Seymour takes the chief command.—The Suez Canal is guarded by French gunboats.

London, 22th: Sir Charles Dilke (Under-Secretary for Foreign Affaris), replying to a question this evening in the House of Commons, said that the question of the safety of the Suez Canal would receive the early consideration of the Government.—Advices from Dublin state that in consquence of Cardinal Mac Cabe having received threatening letters that his life was in danger, a police guard has been placed over him for his protection.—The statement from Alexandria that French gunboats were guarding the Suez Canal is declared to be incorrect.—Mr. Michael Davitt, speaking at Manchester on Saturday, said that the Land League adheres to the abolition of landlordism in Ireland.—It is currently reported from St. Petersburg that General Tchernieff has been appointed Governor-General of Turkistan in the place of the late General Kaufmann.—H. M. Troopship Serapis arrived at Portsmouth from Bombay on Saturday.—OBITUARY.—The Duke of Grafton.

Constntinople, 22nd: The Turkiah Minister of Foreign Affairs has demanded the recall of the English and French ironclad squadrons from Alexandria on the ground that order in Egypt has been restored.—The French and English Ambassadors at the Porte are awaiting instructions from their respective Governments in the matter.

Cairo, 22nd: Formal negociations between the foreign Consuls and the Government have not yet been opened. Non-official negociations, however, are proceeding with the object of inducing Araby Pacha and his Generals to leave Egypt. A peaceful solution of the difficulty is expected.

London, 23rd: The *Times*, in a leading article on the Viceroy's sceeme for lacal self-government in India, approves of the same, and says that it is a magnificent experiment, and worthy of the British nation.—It is stated that Mr. Parnell meditates resigning his seat in Parliament.—Sir John Holker has resigned the Solicitor Generalship through ill-health.—The Gothard Tunnel was formally opened for traffic yesterday, with much ceremony.

Cairo, 22nd: The negotiations of the foreign Cousuls to induce Arabi Pacha and his generals to leave Egypt have failed.—The Egyptian Government is making military preparations, and doing its utmost to inflame the people against foreigners, and has declined any further negotiations with the Powers unless the English and French squadrons are withdrawn from Alexandria.

London. 24th: The House of Commons have agreed to a resolution that the Bills respecting the arrears of rent, and the repression of crime in Ireland, shall take precedence of all other business.—The House of Commons will not be adjourned to-day, owing to the press of work.—The House of Commons last night read for the second time the Arrears of Rent Bill by 269 votes against 157.—Mr. Parnell has denied that he has any intention of resigning his seat in Parliament.—Mrs. Adam, the wife of the late Governor of Madras, has been raised to the rank of a Baronet's widow.—The Marquis of Hartington, replying to a question in the House of Commons last evening, said that negotiations are proceeding with France for a convention relative to the emigration of coolies from India to Reunion.—The Indian Government hae been consulted in the matter, and had asked for further concessions; otherwise emigration would be stopped.—Sir John Holker, died.

Constantinople, 24th: The British and French Ambassadors, in replyto the demand of the Turkish Foreign Minister that the allied squadrons must be recalled from Alexandria. have informed the Porte that the squadrons can only withdraw when the normal situation is restored in Egypt.

St. Petersburg, 24th: The *Official Messenger* announces that the Russian Governmeut will severely punish any outrages committed on the Jews in Russia.—General Petroffsky has been appointed Consul General at Kashgar.

London 25th: The debate on the Bill for therepression of crime in Irelaud was resumed in the House of Commons yesterday.—Mr. John Dillon said that since evicitions were being continuedhe would refuse to denounce outrages.—Mr. Gladstone, who spoke at some length, strongly reprobated Mr. Dillon's attitude, and said that repressive measures in Ireland were imperative.—The House then agreed to the adjournment of the debate.

PASSENGERS SAILED.

Per Str *Kriva*, 19 Additional:

For London—Mrs Williams, and Mr J Johnston.
For Brindisi—A Gentleman, and Col E W Trevor.

Per P. & O. Str *Indus*, 26:

For London—Mr and Mrs Spencer, Mr T D Little, Dr and Mrs J F Barter and child, Mrs Broughton, Mr and Mrs W E Carberry and child, Mrs Morse, Mrs and Miss Cole, Mr Cole, Lieut Col W B Colvin, Mrs Erskine, and 2 children, Mr F S Hollis, Mr Mir Mustafa Ali, Mr and Mrs P F Belcher, Mr L Belcher, Mr James Rumney, Mr J R Young, Mr F J Redman, Mr C P J Hume, Mr C Guinness, Dr Wig, Mr T O Jones, Miss K Jones, Capt McRae, Mrs Manghan, Lieut H M Graham, Mr J Filose, Mr Wilson, wife and child, Mr Lewis, wife and 3 children, Mr Watts, wife and 4 children, Dr J P Stratton, Miss Fergusson, Miss H A Fergusson, Mr W Batchelor, Lieut J Moss, Lieut Col Paton, Miss Pearson, Mr Young, Capt C G Adye, and Mr Chas Ready.

For Brindisi—Lieut Col A Filgate, RE, Surg Major Sanders, Mr R H Baker, Mr T M and Miss Gibbon, Capt F W Joseph, A Gentleman, Mr Thomas Rowley Booth, Mr and Mrs Hewson, Major W Scott, Mr Edward Comber, A Gentleman, Mr E McCallum, Col B Hughes, Sur Major O T Duke, Mr W W Drew, and Mr M R Wyer.

For Venice—Col and Mrs Wardrop and child, Mr and Mrs J K Bythell, Mr and Mrs A B Stewart, Mr and Mrs H Rivett Carnac, Mr and Mrs Maule, Two Misses Maule, Miss Higginbotham, Mr A B Thomson, Surgeon H K McKay, A Gentleman, and Mr James Bapty.

For Suez—Mr Wilson, Mr Wilson (Jr), and Mr and Miss Wilson.

PASSENGERS ARRIVED.

Per P and O Str *Bokhara*, 23 :

From London—Major J B Rideout, Lieut C E Murdell, Lieut W Brown, Lieut M C Yorstoun, Lieut E S Strickland, Lieut J Davies, Lieut R Tuson, Lieut H L Marshall, Band Master Drummer and wife, Lieut C H Woodhouse, Lieut R J Doveton, Lieut G F Brook, Surg Maj Riddell, wife and child, and Mr Des Aix.

From Brindisi—Surg Major Thornton, Lieut Col Henderson, Mr J R Turnbull, and Mr C St J Laurence.

From Venice—Mrs Hutchinson, Miss Boyd, and Major FitzPatrick.

From GiBraltar—Lieut J Jermyn.

Domestic Occurrence.

DEATHS.

LOHR—17th May 1882 At Bisrampur Cent. Pro. Hugh Fredrick second infant son of Charles and Anna Lohr, aged 6 months 13 days.

INVERARITY—April 28th, at Rosemount, Jonathan Duncan Inverarity, Esq., of Rosemount, Forfarshire, formerly of the Bombay Civil Service and Member of Council, Bombay, in the 70th year of his age.

"BOMBAY GUARDIAN."

Subscriptions received from 20th to 27th May 1882.

Rev. R. Stothert, 31st December 1882, Rs. 6; Syed Mahamed Meer Khadum, 20th August 1882, Rs. 2 ; J. Lodge, (2 copies), 2nd July 1883, Rs. 15-0-6 ; J. G. White, 19th January 1883, Rs. 7-10 ; Harry John, 31st January 1883, Rs. 10 ; A. G. Wyatt, 15th February 1883, Rs. 7-10.

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Examiner.

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2. The Bhopal State Railway will be worked by this Company, and on and after the date named above, until further Notice, a Mixed Train will run daily between Itarsi and Hoshangabad to the following Time Bill, namely:—

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3. First, Second, Third and Fourth Class Passengers, Luggage, Parcels, Horses, &c., will be booked by these Trains.

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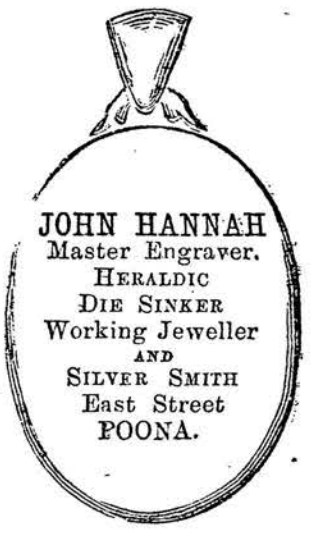

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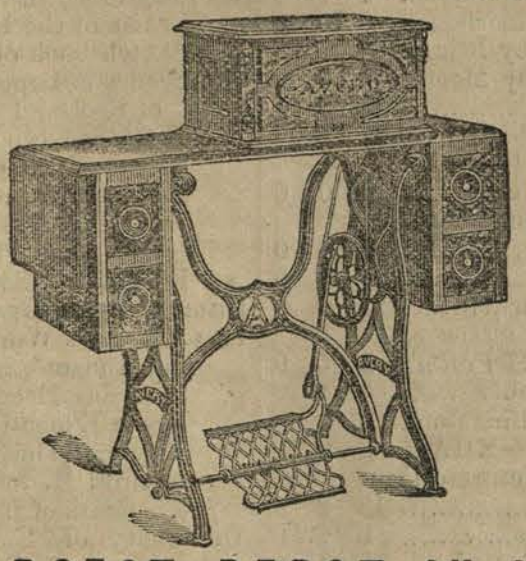

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